

turous aspiration, all speak to us the message of infinite love so certain and so soon to happily terminate the winter of our earthly sorrows, and bring in the springtime of a blessed immortality.

#### Why We Are One Day Late

For the first time in the year 1898 we are one day late with the EVANGELIST, and it is but just to say that no blame attaches to any one in or about the office. More than two months ago we placed an order for 2500 pounds of paper to be delivered at Ashland, not later than April 1, tho the paper was not needed before April 4. At this writing April 6, the paper is not yet here and a letter from the firm states that it is shipped today. This is decidedly annoying to us, as all our type is tied up, and we are helpless. It so happened that Brother Garber had on hand enough of our size so that, with the two reams left over in the office, we are able to mail the EVANGELIST, tho one day late. The paper used, except 1000 sheets, is very much inferior in quality, yet we think it better to use it than to miss this number of the EVANGELIST.

#### Ashland University

Our readers no have doubt been anxiously waiting to hear the final result of the meeting of the creditors and trustees of Ashland University, Monday, March 21. It was then announced that a proposition had been submitted to the creditors which was accepted by all present. Since then the two creditors not present at the meeting have accepted the proposition and *Ashland University, for the first time in its history, is free from debt.* We praise the Lord for he has answered the prayers of hundreds of earnest, pleading, Christian hearts. We are in receipt of the proposition from Brother Keim, which will appear in next week's issue. We will then announce a day of praise and thanksgiving to God for this deliverance. The conditions of settlement will also be announced in detail. Let it be understood that this frees the college from all indebtedness. Meanwhile remember that delinquent churches are expected to pay their apportionment, or such parts of it as they are able to pay, for the settlement was made, it was not done without loss to the creditors.

#### A Thought for Easter

How eager we are to catch the last words of the great masters of the world. We keep ourselves in readiness to record the last expressions of those who have been teachers of the world, men and women to whom we have looked for instruction and guidance. Something peculiarly sacred seems to attach to the closing words of great men. In this respect the Lord Jesus is a unique character, as his last words were not spoken before, but after his death. The drama of his life did

not close with the words on the cross, "It is finished." That wonderful career did not come to an end with a sad farewell, but with a positive command, "Go ye into all the world and preach the gospel to every creature." This thought is inseparably connected with the deeper meaning of the Easter lesson. The joy, the comfort, the glory of Easter day is that the church should make the last wish of the Savior her first duty and greatest concern.

#### Wickedness Discovered in America

Rev. F. B. Meyer, celebrated London preacher, Keswick expounder and universal evangelist is reported as commenting on the wickedness he found in American cities. Yes, there is plenty of that article in our towns and villages, and some distant traces in the rural districts. We have heard of it also in London, Paris, and other European centres of population. There need be no sensitiveness on our part over the strictures of our transatlantic brother. That wickedness abounds everywhere is a most deplorable fact and it greatly dims the lustre of our boasted Christian civilization. It is a far cry from the world as it is to the ideal world of our necessarily imperfect millennial conceptions. Nevertheless it is one of the distinguishing glories of our religion that this ideal will one day certainly be realized and surpassed.

#### The Horror of the Centuries

Now and then we are startled from our complacent dream that an advancing civilization has carried us past the possibility of mediaeval oppression, injustice, intolerance and rapine. We read with a shudder of horror what history has to say of bygone wars of extermination, of bloody persecution for conscience sake, of wholesale confiscation of property and the enslavement of nations, together with every other species of injury and insult which human greed and lust has inflicted upon the weak and helpless. We read about these things and we begin to thank God that our lot was cast in better times, that we dwell secure, that a broader and brighter civilization illuminates the world, and that a gentler humanity has curbed the fierce and cruel impulses of the human heart.

But the horrors of Cuba contradict all this pleasant optimism. There is no parallel in history to the spectacle of a government deliberately starving to death a whole population of its own citizens, or helpless women and children, and feeble old men. It exceeds in horror and iniquity the blackest records of human crime. It is so ghastly, and withal so anachronistic that it is with difficulty we can bring ourselves to believe in the actual occurrence of so awful a tragedy at our very doors. The Armenian mas-

sacre which so stirred the civilized world were the mere playful gambolings of ferocity beside the tiger spring of this monster of cruelty and blood, this incarnation of all savagery, named Weyler, whose heartless immolation of half a million women and children is the crowning crime of the nineteenth century and of all centuries.

We may learn a useful lesson from this spectacle of wanton murder and desolation. The human heart, untouched and unregenerated by the spirit of Christ, is much the same that it was a thousand years ago. The recession of modern civilization, the return of bloody persecution, the renewal of class privilege and consequent enslavement of the poor, the reign of militaryism on the one hand and anarchy on the other, all these and much more lie in the human heart today as grim possibilities of a perverse and poisoned nature. It is only the gospel barrier which stems the angry tide of universal wickedness and crime. They who preach it to all, who teach it to the young, who leaven society with its saving influence are angels of mercy in the world. Let us hold up their hands. Let us strengthen the institutions of the church. Let us set up the cross in every community, in every home, in every heart. Let us plant in all hopeful soil the tender love, the gentle humility, the self denial, the spotless purity, the heavenly mindedness of Him whose coming was heralded by the angels with peace on earth and good will to men.

#### Will There Be War?

Latest advices indicate that war with Spain is unavoidable. Laying aside all political prejudices, and aside from all political feelings, be it said in honor of the chief magistrate of this nation, William McKinley, that if war comes it will be because Spain has forced it upon us. Few people know what war means in the year 1898. The President does know, and while there are some things even worse than war, there are not many. Some of the ministers of the gospel who have been crying war from their pulpits are not men who will be responsible for the results of such a war, and besides they know that it will not fall to their lot to shoulder a gun and endure the hardships of a soldier. We honor the President for exhausting every resource at his command that makes for peace. Whether credit will be given him or not, one thing is certain, he has recently made statements that will go down in history and will speak his praises when the present generation has passed away. Last Friday some friend said to the President, "Nine-tenths of the people are in favor of war." He answered, "But the people are not responsible. I am. If they were responsible, they would wish to avoid it." "But," said his friend, "every war in this country has made a President of